1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529

302 tip of the chin. This piece was grasped with the teeth, while the end at the back was pulled from each side around the hanging hair and, enclosing the hair, twisted into a long roll. Twisted as tightly as possible, the roll was pulled up over the left ear and forward across the peak of the forehead, around the right ear, and the end of the roll, which was net rather than hair, was pinned in place with a bone or wooden skewer. The hanging flap in front was raised and tucked in over and back of the roll over the forehead (fig. 7, d). Ornaments were fastened to this with skewers. The Wukchumni seem to be the southern limit for the hair net; [171] the Yaudanchi did not use it (M.S.; S.G.), although tribes to the north, including the Miwok, did.

301 It is said that in old times every man had at least one ear lobe pierced. On ordinary oc-
304 casions a little wooden or cane pipe was carried there. For dress an elaborate ear ornament called po', made of quail crests and a single hawk feather bound to a slender stick or cane, was thrust in the lobe with the quill pointing forward. Sometimes just a quill was worn, especially a greased quill when the hole had first been made; this, too, was called po' (M.P.). Women also used these ornaments.

In the Central Foothill region all men who had drunk jimsonweed, and many others as well, had the nasal septum pierced. A tubular bead (huma´na) some three inches long was worn in it on dress occasions (J.P.). This does not agree with Kroeber's information, that only women had the nasal septum pierced.[162]

292 An article of dress worn most frequently
281 by messengers but also used by other men was a long pouch made of a whole ground-squirrel skin
[202] with fur left on, or sometimes of a small fox skin. It was worn at the left side-back with the neck or open end pulled up and hanging out over the belt. A messenger carried money in it, an ordinary man his small talismans or trinkets of value. It was put under the neck at night as a pillow and for its protection.

291 Women's dress.---Women also wore a buckskin
281 breechclout. There was no distinction in the cut save that a woman's might be somewhat longer; it was held in place with a similar belt. The clout was not necessarily donned un-
[881] til first menses, although most girls approaching puberty wore the "grass" aprons.

Over the breechclout women wore a back and front apron of shredded fibres, the back one longer and coarser (čuˊniš, Wukchumni; ṭoˊhot, Yaudanchi). The inner bark of willow, cut,
291 dried, and pounded as for string, was used by
286 Wukchumni, Gawia, Telamni, and Yaudanchi.[163] The Wukchumni, Gawia, and Telamni, like the lake people, made aprons of tule fibre if

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[162] Handbook, 519.

[163] Yaudanchi, from Kroeber, ibid.

1: Gayton E-S (1925-1930) 1948 N529 Yokuts N529

302
386 (hoso´ša, J.B.; hošo´h:t, M.L.; white color, čau´ded, J.B.) was made of pulverized shells. All paints were mixed with grease for application.

302 Differences in the use of paint by men and women lay only in the method of application. The same patterns were used by both, but the solid line of pigment used by men was broken up into a line of dots by women. Red paint was smeared lightly over the face when a woman was going to end the meat tabu after pregnancy or bereavement. Any woman taking part in a dance might put on red paint this way and then add a horizontal row of white dots on each cheek.
[822] Both sexes used red and white paint, but black paint was associated with doctoring. Men with Crow totem used it, as did Bear and Coyote totemites on occasion. A doctor, when attired for a pleasure dance or display, covered
[791] his face with black paint and his body with short white diagonal stripes. Wukchumni patterns are shown in figure 4.

Paint was not used as insignia by chiefs, messengers, singers, or, in fact, by anyone. It was assumed only for dance, ritual, or gala occasion (J.B., M.L.).

304 Tattooing.--Many women used tattooing as a permanent form of personal decoration. It was done of their own volition, usually in young womanhood but before marriage. The only motivation, other than vanity, was the belief
[827] that it prevented one from getting old and wrinkled. (M.P.). Young girls who were close friends often had themselves tattooed at the same time. Only one form of tattooing had religious significance; this was a small pattern placed on the inside of the right forearm just above the wrist. Only a few examples of this type were observed, on two Yokuts women and two Western Mono men. This spot is said to

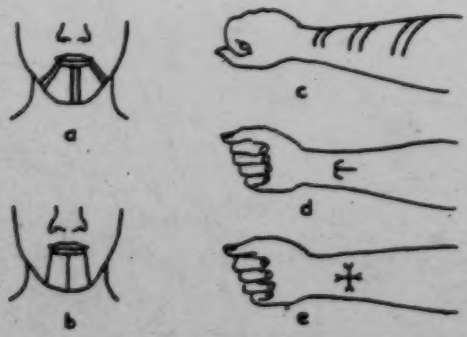

Fig. 9. Women's tattoo marks. a, c, Wukchumni (M.L.). b, d, Telamni (T.W.). e, Wukchumni (M.P.).

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 709]

304 be the localization of, or point of permeation of, one's supernatural power. The Wukchumni, M.P., said her pattern represented dove's feet because she had Dove totem (fig. 9, d); the Telamni, T.W., said hers represented "a cross because I belong to the Catlick," a tactful evasion (fig. 9, e). M.L.'s forearm had bars on the upper side (fig. 9, c).

Face patterns are shown in figure 9, a, b. M.P. said favorite Wukchumni patterns were two stripes downward from each corner of the mouth or one horizontally from each corner of the nose. (No example of the latter was seen by the recorder.) Tattooing was sometimes done on the thighs, and M.P. once saw an old woman who had several stripes on her chin which continued onto her neck and thence into zigzag lines on her chest, breasts, and thorax. Men to the north (Hoshima) were known to use facial tattooing, but "none down this way." Kroeber shows several tattoo designs.[167]

The tattooing was usually done by some old woman. The pattern was marked on the person with the charred end of a fine-pointed stick. The lines were then abraded with a fine-pointed small arrowhead, and a paste of grease and charcoal was rubbed in lightly. There was no actual cutting, and no person seen with tattooing showed any welting or scarring as a result. The color was dark blue-grey.

HUNTING AND FISHING

Hunting

224 [176] A Wukchumni, J.B., says that his Patwisha father-in-law, Ha ñhaš, was a fine hunter. Deer was his dream helper. He always supplied deer meat for large gatherings and was paid for this service. He ate deer meat, but abstained from it for three days after killing a deer. When about to kill an animal he spoke to it: "I am going to kill you. These people are going to eat you. I kill you every year." When killing a bear he addressed it in the same way "so the [754] bear wouldn't hurt him." (J.B. claimed he had never heard of anyone transforming himself into a bear.)

Great respect was shown deer when they were killed, according to S.G. A hunter would tell the deer "that he wanted him to rise in three days." A plain man, without special dream aid, would just tell the deer he was sorry he had to kill him.

In the old days when a hunter killed a deer, he laid it on a pile of brush while he was skinning it. After it had been quartered and the viscera removed, the parts that remained, the ribs and the shoulder blades, were laid up in a tree. Dogs must never be allowed to touch deer meat or the carcass remnants.

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[167] Handbook, 520, 521, figs. 45, h-l, 46, m-o.

624 According to J.P. "the tuye'i came under the tia'a." There were four or five of these in a tribe. The position was inherited, usually going to a son but sometimes to a brother. J.P. served as a tuye'i at a recent mourning ceremony; his part was to share in the expenses and assist in general plans and their projection. The recent ceremonies are not occasions for money-lending.

The Yaudanchi Tm.W. said the tuye'i helped the tia'a at a duniša (ceremony). "If the tia'a had no money these boys had to put up the rest." However, Tm.W. indicated three classes of these subchiefs or financial assistants, thus: "If the tia'a put in $5.00, the tuye'i put in $3.00. Behind the tuye'i was the pokn:'nwad, he put up $2.00. The nututa was behind the pokn:nwad, and he'd put up whatever he had, $1.00 maybe."[229]

[202] Messenger.---The position of messenger (winatum) was inherited in the male line but the title, like the chief's, and some of the duties applied to the messenger's wife, sisters, sons, and daughters. Not all the siblings in a genealogical stratum served in the office, only those who wished to do so. Probably if the family were small, say with but one or two offspring, pressure would be exerted to see that they followed their father's profession. A modern instance of this is J.P.'s family of several children among whom two have been designated to serve as "winatums" at ceremonial functions, aberrant as they are. In this instance a maternal "inheritance" is being followed, as it is M.P. who is of a winatum's lineage.

Her father and her maternal grandfather were both winatums. And her maternal uncle, following his father, was also a winatum. This, incidentally, is an instance of a marriage between persons of comparable lineages, i.e., her father, a winatum, with the daughter of another winatum. All had Dove as their lineage or totemic symbol.

[778] [825] The dove, in Central Foothills, invariably is the totemic creature of the winatum, just as Roadrunner is the symbol among the Lake and Northern Foothill groups. M.P. has a tattooed mark on her wrist which she said was "dove's feet" (fig. 9, d). [304]

The term messenger is a misnomer for this officer, for his duties included directing ceremonial activities, even when supervised by a general "dance manager" (see below), seeing that visitors were supplied with shelter, wood, and water, dividing foodstuffs, quieting quarrels, and collecting payments. His wife, sisters, or daughters, served as stewardesses at ceremonies, assisting in the preparing and serving of food. Furthermore, shamans had their own winatums whose duties consisted of

[229] My notebook adds: "Informant can't be definite; have impression that this was an inherited and specific position; were required to put up money if called upon."

756 7. J.B. accused Čokoni:k, a Choinimni
754 shaman of great power, of making his son ill.[361] "He was a big doctor. He thought I had lots of money so he made my boy sick. He made him sick and then cured him." Čokoni:k used the sucking method; he exhibited a fingernail as the intrusive cause. During the treatment he talked to Owl, asking that tutelary to help him and telling Owl what he was going to do. He also rubbed the patient with a talisman (aini:č). He was well paid with money and baskets.

755 8. M.P. lived with her maternal grandmother after her own mother died. Both women mourned deeply for this death. M.P. became very ill from prolonged crying and fasting. She developed a chronic headache and could not see. Her uncle called a shaman. When he
● [304] arrived, she was in a stupor. He cut her between the eyebrows,[362] at the back of the neck, and on the left breast. He sucked and extracted a lot of her own mother's hair from these wounds. The hair he wrapped around an eagle feather and then burned the whole thing. He explained that her mother had been trying to take her [to the afterworld], that the grandmother's continuous crying for her dead daughter had thus brought her back. Then M.P. was "able to get right up and eat."

[778] 9. M.P. had a headache on another occasion. The shaman who treated her [Haičača] had an owl head and a falcon head as talismans. He wet these in a small basket of water from Gutsnumi, which he kept calling on for help. He pressed the wet objects on her head and blew on it twice. Then he shook her head gently but rapidly back and forth. Then he cut between her eyes and sucked out "a little plain blood" which he burned.

756 10. The following affairs of Haičača were recounted by his niece, M.P.

Haičača (Jim Hangton) was one of M.P.'s maternal uncles. He became a shaman although his father was not one: Bear was their family totem. When he was young he did not eat any meat; he spent most of his time outdoors, away from the village, hunting. What game he brought home his grandmother skinned and cooked. The lad became hungry and asked for some meat, but his grandfather told him "not to look at meat, to just eat some acorn mush and go to bed." Haičača did as he was told.

During the night the old man poked the boy and his four brothers with a long pole, telling them to get up and go swimming as it was nearly morning. Sometimes he made them go in the middle of the night.[363] "The boys got awful tired of this."

756 Finally one night Haičača dreamed an enormous frog came to him. The frog said,
787 "Hello, napas [brother's son, w.s.]. I will be your guiya [paternal aunt]. I will help you when you need me." The next morning the boy told the grandfather his dream. He was sent to swim and then to hunt until the afternoon. When he came home, his grandmother gave him a little

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[361] J.A., a Chunut informant, also accused Čokoni:k of malpractice (cf. Gayton, Yokuts-Mono Chiefs and Shamans, 395).

[362] The scars are visible, as they are on other informants who have been subjected to this method of curing.

[363] Note that all the boys were subjected to the rigorous night bathing but only one became a shaman.

1: Gayton E-8 (1925-1930) 1948 MS29 Yokuts MS29
[P. 147a] Choinimni

Both sexes wore the hair long, banged across the forehead by women, parted in the middle and held back with eagle-down cord by men. Women tattooed their chins, and a few wore a bone through the nasal septum; both sexes had pierced ears. Men plucked beard hairs with split-twig tweezers. The hair was brushed with a soaproot brush which had curved tips on its bristles. White paint put on over red paint was used ornamentally.[8]

A hairnet served as the foundation for feather head ornaments, the usual ču and sema, but it was also used by any man who wanted his hair held compactly for practical purposes. P.D.W.'s net, made of grocery string, is now University of California Museum specimen no. 1-27001. The method of putting on the net is as described for the Central Foothill region and shown in figure 7, Part I.

MISCELLANEOUS DATA

Means of transport.---As with all Yokuts dwelling upon the lakes, sloughs, rivers, and creeks of the San Joaquin Valley, the Choinimni were expert swimmers. Infants were immersed in icy waters before they were able to walk and learned to swim from that time. A swimmer in the San Joaquin used "a long overhand stroke."[9]

The Choinimni at Sycamore Creek made small tule rafts for use on the river near their village; these carried one or two persons.

The large barges of tule, made for the journey to Tulare Lake, were constructed in sloughs about ten miles downriver from Sycamore Creek. These were 50 feet long, of three long separate bundles bound with willow withes; the two outer ones were raised slightly as a sort of bulwark above the level of the center bundle. Each end of the boat was pulled up 2 to 3 feet higher than the deck. Along the center was piled all the equipment, which "included mortars and pestles, baskets of acorns, acorn bread, seeds, meat, skins for bedding and many other things." Eight to ten persons, usually of one or two families, sat along the sides while four men stood and poled, though this was mainly for guidance as the river current carried the craft. The return trip was made toward summer while the river was still high enough so the boats could be poled upstream to the original point of departure. From there the dunnage was carried afoot up to the village at Sycamore Creek.[10]

According to Jeff Mayfield, the carrying net of milkweed twine was used to support the conical burden basket on the back, though it is implied that this was done only with an excessively heavy load, such as acorns. Occasion-

[8] Ibid., 16, 17, 23, 26, 27, 38, 39, 40-42.

[9] Ibid., 29, 12.

[10] Ibid., 29-31, 37.

291 used a little sharp stick run through the overlapped front corners "just like a pin."

All informants said moccasins were little used; most people went barefoot (as do most children today). Moccasins were used only when walking a long distance. These were in two parts, a sole and upper, and were decorated with beads or bones which were tied on. Possibly a sandal type was known, for F.M.'s interpreter, said "Some who knew real how would make them like yours [Oxfords, i.e., a moccasin with solid upper], and some would just put straps like."

293 For dress occasions or dancing, eagle, bluejay, and woodpecker feathers were arranged around the head and neck, said J.R.

304 Tattooing was indulged in by Chukchansi women, who so adorned the breast, abdomen, arms and legs, according to Kroeber.[85] [Inferentially, the chin was tattooed as usual.--A.H.G.]

Foods

252 Acorns.---Two accounts of the treatment of acorns were given, the first by Jack Roan with Polly Roan interpreting, the second by Nancy Wyatt, Marian and Lillian interpreting.

Acorns were picked when green; put on rocks to dry in the sun for about one week. Some were stored in sacks in the house, others in a granary covered with pine needles. At Picayune there were mostly white oak and water oak.

Black oak acorns were picked from the trees while green. Green acorns can be peeled, whereas ripe ones must be cracked. At the [481] proper time about September, men climbed the trees and cut off the limbs.[86] Acorns fell off easily, were picked from the ground and put in commercial sacks. A barley sack holds nearly two hundred pounds. Before they had white peoples' sacks they used baskets. If a woman had no man to climb trees for her, she would do so herself. Picking acorns was an all-day job for many days, a month perhaps.

[512] Toward sundown the people went home and had their evening meal. Immediately after, the acorns were brought in and everyone in the family sat around peeling them. They would finish all they had got that day, which might yield two basketfuls. Next morning, before setting out, the women spread out the peeled acorns to dry on rocks. This procedure continued for a week or ten days; by that time the acorns on the trees were growing too ripe for peeling. Hence they were taken directly to 251 the drying rocks. When all were dried they 252 were stored, the peeled ones in sacks in the

[85] Ibid.

[412] [86] Undoubtedly a misunderstanding: they had no wood-cutting tools. -- A.H.G.

[P. 218 9] Western Mono NS25

W Y 291 A sewn leather jacket was denied by S.O., yet other informants said a sort of sleeveless jumper with side seams could be bought from the Eastern Mono. (It is possible S.O. misunderstood my query.)

W Y [237 439] Rabbitskin blanket.---The Michahai and Waksachi, when on their camping trips to the lower foothills, caught jack rabbits. Sometimes they bought rabbitskins from Wukchumni, Gawia, and Telamni. They also saved and used the upland rabbitskins for blankets.

W Y 292 237 Dance costume.---The shaman's dance skirt, which he wore on all dress occasions, consisted of many 18- to 24-inch pendent strands of ša' string into which chicken-hawk down had been rolled. Each strand was tipped with a bluejay or flicker quill.

The headdress consisted of the usual two parts, the vertical feather bunch (čuha´o, Michahai; čuha´bi, Waksachi) made of roadrunner quills, and the soft fluffy crown (se´ma, Michahai; sema´bi, Waksachi) of crow feathers.

W Y 292 462 435 The skirt was made by either men or women, but the headdress was made only by men. An old man at Kičeyu (Dunlap) named Ko´'o was particularly skilled at making headdresses, which he sold at a price somewhat equivalent to $10.00

W Y 301 304 Ear and nose plugs.---Everyone, said S.O., had his or her ears punched. This was done with a fine pointed manzanita stick. The heated point was pressed from in front against the lobe, behind which was pressed a small flat stone. The stick was pushed on into the hole and left until the wound healed. Then a series of increasingly larger sticks were inserted. Cane tubes were sometimes inserted, and the men's quail-feather ear plug of the Yokuts was used. A women's ear plug, also derived from the Yokuts of the plains, consisted of a ring of abalone shell (li´la, Michahai) which fitted the aperture like a plug, and from which dangled short strands of clamshell-disc beads.

Similarly, in the old days, both men and women had the nasal septum pierced. A single humana shell bead was the favorite ornament for this aperture.

Y W 304 Tattooing.---There were no special practitioners of this art, "anybody could do it." The design was pricked in the skin with the point of a fine obsidian blade and charcoal was rubbed in the abrasion. The patterns were stereotyped. Women had vertical lines from lower lip to chin, but these were never used by men. Both sexes used horizontal lines running from the corners of the mouth to the ears, and bandlike lines on the inner wrist. Two old women, Bren and Sugarfoot, were noted for their ambitious decorations which consisted of straight wide lines commencing on the chin and continuing down throat, chest, and breasts. S.O. could recall no other kinds of designs.

W Y 302 [192] Paint.---Face and body paints were hapa´ka o´čak (red), toiye´'i očak (white), and mutakei´wak očak (black, i.e., charcoal) [all teams Michahai.]

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

Chapter 35.

THE YOKUTS: THE CONCRETE BASIS OF LIFE.

Dress and bodily habits, 519; houses, 521; the food problem in California, 528; Yokuts plant foods and their preparation, 527; the mortar, 527; the taking of game and fish, 528; the bow, 530; boats, 531; textiles, 531; cradles of the Yokuts and other Californians, 534; pottery, 537; pipes and tobacco, 538; games, 538; æsthetics, 540; the type of Yokuts civilization, 542.

DRESS AND BODILY HABITS.

Clothing sufficed only for the very limits of decency, as we see them. Men wrapped a deerskin, *sep*, around the loins, or went naked. Old men in particular were wont to go without even this covering. Boys and little girls also were nude; but from the time of puberty on women wore a two-piece fringed skirt of the usual Californian type, the hind part larger. With the Yaudanchi, both portions were made of willow bark, as among the Mohave. The Chukchansi made the back piece of buckskin, the front of pounded masses of a long grass called *chulochul*. The well-known rabbit-fur blanket protected against cold and rain on occasion, and was excellent to sleep in. Moccasins of deer and elk skin were worn only as there was special need. Rude sandals of bear fur have been reported as worn in winter.

Women's hair was worn long, but for men the custom was more variable. Both sexes were wont to gather it under a string when at work. In mourning, men burned their hair off to the neck, women, for a near relative, close to the head. A glowing stick was used, and the Chukchansi controlled the singeing with a natural comb of *tumu*, which has close-set parallel branches.

Women, but not men, had their nose septum pierced for ornaments of bone.

Tattooing was more practiced in the north than in the south, and more extensively by women than by men. It ran in lines, zigzags, and rows of dots, chiefly down the chin and across from the corners of the mouth; the Mono style of marking the upper cheeks was not followed. The general type of women's face pattern tolerated infinite individual variety, as in the Yuki region; the Yurok and their neighbors clung strictly to a tribal style. Chukchansi women might be tattooed across breast, abdomen, arms, and legs also. The method followed was to rub charcoal dust into cuts made with flint or

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

obsidian. Chukchansi face patterns are shown in Figures 45 *h–l*, 46 *m–o*.

Men frequently squatted rather than sat. For longer periods they sat on their heels, with toes turned together and hands on knees. The cross-legged position, the most common of all the world over, was not used, except perhaps on special occasions like gambling. Women stretched one leg out and folded the other back; or, at rest,

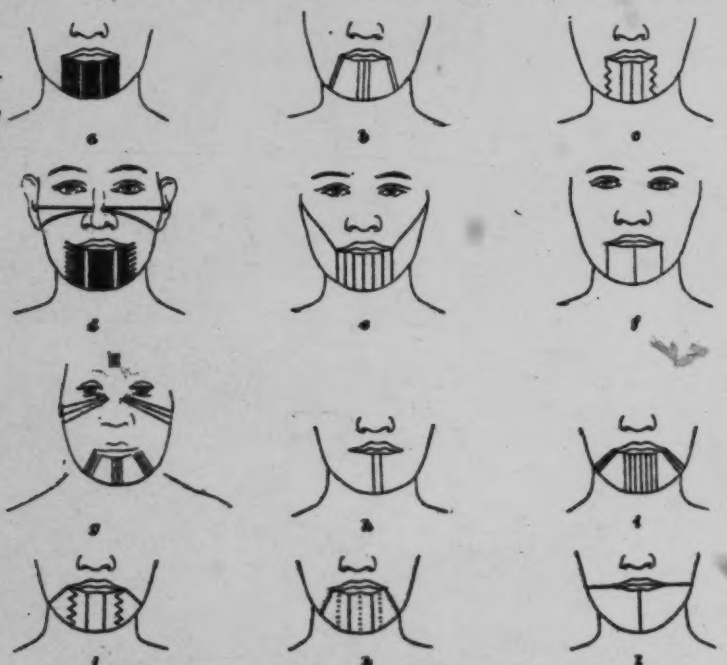

FIG. 45.—Women's tattoo. *a*, Yurok and northwestern tribes; *b*, *c*, San Francisco, probably Costanoan; *d*, Sinkyone; *e*, northwestern valley Maidu; *f*, northeastern and southern Maidu; *g*, Yuki; *h–l*, Chukchansi Yokuts. Compare the Wailaki, Yuki, Hachnom, and northern Pomo tattoos shown in Powers, Tribes of California, pages 116, 190, 140, 142, 144, 158.

drew the knees up and joined the hands in front of them. The Plains Indian woman's attitude, with both legs to one side, was not adopted. The habits of all the California Indians in these interesting matters are little known, but it is clear that custom and not inherited nature is the chief determinant. As at so many other points, nature seems at once to have furnished us a structure that permits a surprising variety of sustained positions, and to have deprived us of instincts favoring one rather than the other; so that culture has a clear opportunity to evolve the most diverse habits.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

HOUSES.

The Yokuts built at least five kinds of dwellings. 342

1. Most distinctive was the mat-covered, gabled, communal *kawi* of the Tulamni, Hometwoli, Wowol, Chunut, and perhaps Tachi. The roof pitch was steep. Probably each family constructed its own portion, with door to front and back, closed at night with tule mats. Each household had its own space and fireplace, but there were no partitions, and one could look through from end to end. [362] [592]

FIG. 46.—Women's and men's tattoo. Women: *a*–*e*, Chukchansi Yokuts; *f*–*i*, Mohave. Men: *a*–*c*, Mohave.

These houses sometimes ran to a size where they accommodated a little more than 10 families. A shade porch extended along the front. The tule stalks were sewn together with an eyed bone needle and string of tule fiber. [412]

2. The Yauelmani and their neighbors of the southern plains off the lake approached this long structure in aligning their wedge-shaped tule houses or *dumlus*, but kept each contiguous family domicile separate.

3. The middle plains tribes, such as the Wechihit and Tachi, to-day build small tule houses of another type, elliptical or oblong

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

tailed hawk. Into the hair at the back of the head and under the string might be thrust several feathers. These feathers might be in natural colors, or white goose feathers dyed red, yellow, or blue. Beads of periwinkle shell, or of steatite, were hung around the neck, or fastened into the coils of hair.

Sometimes the ears were pierced, this practice being carried to such an extreme that in some instances, we are told, the rim would be almost separated from the rest of the ear and stretched so that it hung almost to the shoulder. As much as a pound of ornaments might be suspended from these rings of flesh. At least upon the occasions of ceremonies, the face and other parts of the body were painted.

The only article commonly worn by men, which could be considered as clothing, was a breech clout (*nong-itch'-un*), supported by a gee string (*wuh-suk'-un*). This apparel was worn much in the same manner as was that of the Great Plains Indians. The breech clout was generally cut from a deer skin. It was about four feet or more in length. Both gee string and breech clout were placed behind the wearer and the two ends of the gee string brought to the front, where they were held by one hand, while with the other, the loose end of the breech clout was brought between the legs to the front. While the end of the breech clout was held under the chin, the gee string was tied around the waist over it. Then the end of the breech clout was allowed to fall downward, forming a small apron. This apron might be painted several colors, a design peculiar to the tribe or family of the individual, or it might be left plain.

During extremely cold weather the skin of a mountain lion, deer, or wild cat might be thrown about the shoulders and pinned in place. But this would only be during a period of actual storm or cold and was not a common procedure. No other apparel of any sort was deemed necessary. Several tribes say that there is in their language no word for foot covering of any sort. The *Wukchumne* word for such was *Wong-kud'-uh*, and their elk-skin moccasin had a loose, boot-like leg which was tied just below the knee.

We are told by Indian as well as white pioneers that in the early days no foot covering was necessary, for the San Joaquin Valley floor was covered with grass as soft and comfortable to the foot as a velvet carpet. We are told that all of the plants of today which would in any way make barefoot

[text continues on p. 78]

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

travel uncomfortable were brought by the white man. It is probable that in some instances, particularly in rocky, brushy country, some sort of moccasin was used.

It is interesting to pass along the roads of the San Joaquin Valley with the Indians of the older generation and have them point out the plants which came with the white man and those which are "old timers." Among the introduced plants are fox tail, cockle burrs, Spanish thistle, puncture vine, sand burrs and many others, any one of which would have forced into the language of all Yokuts Indians a word for some sort of foot covering.

YOKUTS WOMEN'S DRESS

As regards dress, the Yokuts woman was, until the year just passed and the coming of the "new look," quite modern, short skirts and no stockings having been in style for many years before Hollywood modes were adopted. Painting was not unknown, although it was often done in permanent form by tattooing.

The Yokuts women often wore bangs and allowed the remainder of the hair to hang loose over the shoulders, or gathered and tied it behind the neck. Young unmarried women are said to have made themselves more attractive by separating the hair at the back and forming it into two wrapped coils, bound by strings of beads or other bright ornaments. This practice was called *pin-ke'-itch*. They sometimes wrapped string around their heads and stuck feathers under it at the back of the head. In this they followed very closely the ancient customs of their red sisters throughout America.

When in mourning for a brother, sister, father, mother, husband, or grandparent, it was in some tribes customary for Yokuts women to bob their hair. It was cut off short across the back, sometimes by means of a piece of glowing sycamore bark, the hair being clamped between the parts of a split stick. They called this operation *hu-pahn'-mas*. [during the period of mourning there was a tabu against washing, or bathing and the eating of meat]. The hair removed was tied to a rock and thrown in a deep hole in the river. I have been assured by individuals of tribes among whom I have worked, that none of their people would have used or even preserved hair removed in this way; this in spite of the fact that I have found in Yokuts graves numerous lengths of cord, made of twisted human hair.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Over the cheeks was applied a mixture of powdered charcoal and pine pitch. This badge of mourning was sometimes allowed to remain in place for approximately one year, or when a yearly mourning gathering and dance was held. This painting was done to accentuate the dirt which accumulated under the eyes while the mourners were constantly crying and could not wash.

The women, and men, too, sometimes perforated their noses (*tong-ok-e'-en*), and thrust through the openings a long slender piece of bone, or hardwood (*tong-ik'-un*) or the rim from an abalone shell. These ornaments were often six inches in length and are said to have added a note of sternness to the naturally impressive, dark-visaged natives.

Tattooing varied with the various tribes throughout the valley. They called it *ship'-ah wah'-shud*. It was accomplished by making cuts in the skin with sharp chips of stone and rubbing powdered charcoal into the cuts.

Tattooed designs consisted mostly of straight lines, both solid and composed of rows of dots. They occurred on the chin, across the cheeks from the corners of the mouth, and sometimes on the forehead. Each tribe doing this is said to have had its own distinctive design.

Women pierced their ears, (*pu'-wah he'-un*), and wore suspended from them beads, seashells, and other small ornaments, to a greater extent than did the men. Strings of beads were also worn about the neck and suspended with, or wrapped about, the hair. These beads were made of steatite, or of seashells, appearing white, or blue and bluish black.

Painting (*ship'-ah ush'-uh*) was probably common among the valley Yokuts tribes. Balls of paint have been found in graves at such widely separated points as the Los Baños Creek in western Merced county, the Alamo Solo in northwestern Kern county, and Grizzly Gulch in eastern Tulare county. They included three colors, red (*haw'-yow*), white (*huh-so'-sid*) and black (*wow'-won*), red being most common.

Several craniums have been found having the marks of paint upon them. As the flesh decayed, the color on the skin was deposited on the cheek bones. The colors used in these cases were red and white. There was some difference between the use of these ancient cosmetics and those applied by present white women of the valley. The Yokuts painted the face red

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

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Jennie, an aged **Wukchumne**, and her granddaughter. This photo is of importance because the granddaughter has on the bridge of her nose the marks of fresh cuts made by a medicine man. Her grandmother has on her nose the scars of such doctoring. Both have their hair bobbed in mourning. Jennie was a **Chumlus** at the great Eshom Valley Ghost Dance. Photo, taken about 1890, was furnished by Jesse G. Pattee.

159 769 [775] Then you bury your father, mother, maybe your wife. You put everything in ground and all decay. We *burn* good clothes and they *do not* decay. They go to *Tih-pik'-nits Pahn* [the hereafter] so our dead person always has good clothes to wear. What do you think?

On the sixth morning everyone was dancing when *Tow-ahn'-itch*, the morning star, was beginning to fade and it was getting daylight. The Teah called, "He'-ahm tahn'-hin," and everyone ran to the creek to be washed. The dancing and singing and crying of the Lonewis was over. We could be washed and dressed in our new clothes and have a big feast of meat and let our hair grow again.

159 767 769 The *Chumlus* had our new clothes and new baskets to wash us in. She washed my mother and me. We took off our clothes

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 cape in place. A feather made a good pin. It never came
291 out and it was easy to get.

They also used a kind of cap, or hood, in real cold weather. It was made of rabbit skin. I never saw but two or three of them. We had cloth caps, or bonnets, when I was a girl.

159 Lots of the old Chunut people made a hole through their nose and put a bone or stick through it. They called the hole in
304 their nose *so-kil'-hah rah*. The nose stick was *traw-raw'-ke*.

Some Indians made black marks on their faces, too. They cut their faces with a *kots* (obsidian) arrow point, and rubbed
[134] powdered charcoal in it. You white people call this tattoo.
[302] But I do not think the Chunut ever did this. They painted their face marks. For painting they used red, white, and black paint.

159 The black paint was called *sih'-mik*. We traded for it. It
386 came from near Stokes Mountain. We used to burn it and
438 grind it in a small mortar. It was black and shiny [graphite]. Some of the Indian doctors used the sihmik to paint for their dances, but I do not know just how they used it. That was their own business. When somebody died in our family we painted
[765] our cheeks under our eyes with sihmik and the *Chumlus* (Choom-loos) washed it off after the *Lonewis* (Lo-ne'-wis).

159 The men used to paint their bows and arrows. They used
531 red, white, and black, and some other color they got from berries. I never knew how to do that.

[386] The old-time Chunut Indians once told me that they used to paint some of their baskets, too, but I never saw them. The old-time Chunut baskets were not nice like the Wukchumne
[438] baskets. We made them out of tules. We bought the mountain Indian baskets from the Indians who made them.

159 The Chunuts made fire with two sticks. They called them
372 *toom*. One stick they held on the ground with their feet. The other they rolled between their hands. They called this rolling *wa-li'-uh*. When the sticks got hot they put ground dry tule dust in to make fire. They called this dust *pel-pel'-its*.

YOIMUT'S STORY

CHUNUT SONGS AND GAMES

159 My people had lots of songs and games. Sometimes there
524 were two or three songs for each game. They had a nice
533 smooth place at their village where somebody played games all the time. They had lots of fun.

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

525 777 all withered, but with a lower jaw as of iron, and features denoting extraor dinary strength of will—a reckless old gambler, and evidently a teacher of the others—after each throw would grab into the basket, and jerk her hand across it, as if by the motion of the air to turn the dice over before they settled, and ejaculate *wiatak!* It was amusing to see the savage energy with which this fierce old hag carried on the game. The others were modest [152] and spoke in low tones, but she seemed to be unaware of the existence of anybody around her.

Following are the Yokuts numerals, taken at three places:

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	KINGSTON.	KAWEAH RIVER.	FORT TEJON.
One.	yet.	yet.	yet.
Two.	po-no′-eh.	pūng′-o-eh.	poan′-oikh.
Three.	so′-pin.	so-o′-pin.	so-o′-pin.
Four.	ha′-to-po-noh.	ha-to-pang-ih′.	ha-to-poan′-oikh.
Five.	yit′-sen-it.	yi-tsing′-ut.	yi-tsin′-et.
Six.	cha′-lip-eh.	chu′-di-peh.	tso′-li-pih.
Seven.	nōm′-chil.	noam′-chin.	noam′-chikhl.
Eight.	mo-noas′.	mū′-nūsh.	mu′-nus.
Nine.	se′-po-noat.	no′-nip.	so′-pon-hut.
Ten.	tsi′-oh.	ti′-i-hoh.	ti′-i-hoh.

805 192 On the Tule River Reservation they have coined names for the days of the week. They are these: Wu-lo′-a, Po′-ni-o, So′-pi-o, Hots′-po, Ya′-ti-so, Chol′-po, Hu-lo′-sa.

753 Their theory of disease is, that it all resides in the blood. To prove this, they cite the fact that the blood always collects underneath a bruise and makes it dark; and also the fact that drawn blood coagulates. Hence 757 their favorite remedy was scarification with small flints. And when they [304] became acquainted with the process of cupping, they wearied the reservation surgeon with applications to have it performed on them for every little [278] ailment. For diseases of the bowels they boil up a mess of a large and very stinking ant, and give it internally.

262 Their range of food is extensive. Around the lake they cut and dry the seed-stalks of a kind of flag (*Typha*) which has a head something like a